



NEW CHRISTIAN CHURCH FOR PORTSMOUTH, VA.

We are glad to give to the readers of the Christian Sun a cut of the New Church we are planning to build at Portsmouth. It is an approximate design and furnishes a general idea of the kind of house we propose building. It is also suggestive of the proposition that confronts us. It will cost from \$15,000.00 to \$20,000.00 to build and furnish it.

We feel that the time has come for the putting forth of a heroic effort to create a fund sufficient to guarantee the breaking of the ground for the new church. The chapel which we have been using for five years will not continue to meet the demands, for the best interests of the work. We must have better equipments or we will stand a very poor show for doing aggressive work. The merchant who is content to remain in a shack for a store, while his neighbors occupy the most modern and best equipped, will evidently fail to do the business he should. By what he calls economy, on the one hand, he saves possibly a few hundred dollars and on the other loses thousands. It is much the same way with churches. We must have modern, attractive and well equipped churches, if we are going to do aggressive work. All is important that will aid her in filling her great mission. Truly, none can gain-say these facts.

Therefore, we come with an appeal to the people of our own Conference and also to any others who may be disposed to invest in the work of the Lord. We are expecting to begin work next spring. This will necessitate the raising of not less than \$10,000.00 by December 1908. With \$10,000.00 or \$12,000.00 paid on the house by the time it is completed, we believe we could arrange to carry a loan covering the remainder of the cost.

By the end of this year we are asking for \$5,000 or \$6,000 to be placed in the building fund. We have in cash \$1252.75, and counting in the subscription taken upon the Conference floor and also the usual appropriation from the Conference, we may say \$2,000 in sight. You can see what remains to be done.

We will take our annual June Offering, Sunday, June 30th. We are expecting the largest we have ever taken and more people to have a part in it than ever before. We will send out a thousand or more appeals throughout the Eastern Va. Christian Conference and elsewhere. We have gone to considerable expense in order to do this. We beg you to consider our appeal favorably, as it may come to you, and send us an offering, whether it be large or small, time enough to be reported at the offering June 30th. It will be gratefully received and reported through the columns of The Sun.

Fraternally yours,
J. W. Harrell, Pastor.

ELON AND THE CHURCH. By Rev. W. W. Staley, D. D.

(The following is the after dinner address delivered by Dr. W. W. Staley at the reunion and banquet held Wednesday p. m. June 5 in the elegant and spacious dining hall of the new college Dormitory and is given for publication at the earnest solicitation of the Editor.)

Much is said of man's sphere and "woman's sphere;" but each is only a hemisphere; it takes both to fill a "sphere." I

would rather be a "hemisphere" with a good woman as the other "hemisphere," than to be a sphere by myself. Now the Church and Elon are hemispheres, and related as man and woman. Man is only half man without woman, and the church is only half church without the college. If I were alone in the world, I'd be willing to have two ribs taken out of my side to make a good woman; and I'd not consider it half as bad as an operation for appendicitis. You have to cut a hole in the side of the church and take out ribs to make a college. It hurts now worse to take woman from man's side than it did Adam to take woman out of his side. It would hurt the church more to take Elon from her side than it did to take it out of her side. I am not saying that Christianity is insufficient of itself; but that the visible church is. Elon needs a few more ribs, and the Church can well afford to spare them. Seneca said, "that Caesar sometimes put up his sword, but he never put it off." The church should never put off her interest in Elon, because her own life courses the college veins.

Elon might be called the spouse of the church, and the students their children. The groves, the walks, the buildings, are the local habitation of this college church spirit. The blood of the church quickens into wise spiritual activity the latent forces of this great student body and nerves the happy children for future service. Reunions strengthen the family tie and life, and bouquets punctuate the years with pauses of delight. Adam lives because Eve was taken out of his side; the Church will live because Elon was taken out of her side. When the great sons and daughters of this happy pair grow rich and mighty, and honor their Alma Mater and add lustre to her name, then the church will shine afar into the dark corners of the earth.

A college without religious principles is only half a college, and the same is true of man—the educated sinner is only half educated. Christian education is the only true education; and it is reached chiefly in church schools. The only salvation of private and state schools is the influence of Christian teachers. The Bible and prayer in the Public school are safeguards to American citizenship. There is a masculine and feminine element, even in education; mind acts upon mind, new thoughts is born and that new thought is the general element of individual character. The college and church act and react upon each other and improve both. A spiritual school and a wise church is what the world needs and will approve.

The church must have trained ministers and the church college can train them better than any other school. Scholars control the nation, and when head and heart are developed together the mighty is produced. Manhood and womanhood are products of education and grace. Dam the river and you have power; unite the river with an intelligent machine and you have work. The Church generates power—the college makes intelligent application of such power to the students of civilization and the salvation of the world. The Foreign missionary would be unknown without ships to cross the seas; but piety alone never built a ship; it takes knowledge to design, construct, and operate ships; but education could never save the world. Greece fell to pieces at her intel-

lectual zenith. Piety should be cultivated in the college and learning in the church.

All education ought to begin where Christian life begins—in the loss of self and an upward look and faith that makes the future a ladder with one foot on one unending golden stairway to higher things. Man is his best when self is consumed upon the altar of some great cause, and the college and church furnish plans and obligations that open into the temple of truth and life. No duty is too low for the christian scholar, and no throne is too high for his coronation. The school crowns his head and the church crowns his heart. This dual alliance is mightier than the Triple Alliance; it links mind and spirit, learning and character, and puts the college by the temple of God. In wireless telegraphy the sending and receiving instruments must be tuned to the same key in order that messages may pass from one station to another. College and church must be tuned to the same key of truth that they may correspond in terms of faith and love. Over all the turbulent waves of time messages of eternal value pass from the school Bell to the church Bell and then to heaven's chimes. Long live Elon and the Christian church on terms of mutual help and honor, and like two wings of one proud bird may they carry truth to the end of the earth, lifting souls out of darkness into the light of eternal day!

THE VIRGINIA STATE SUNDAY SCHOOL ASSOCIATION. Some Things Learned.

The closing of the last article hinted at the "child" being the supreme end and goal of the Sunday-school work. That is true, as we may understand later, but by no means should we allow our vision or our "horizon," as Prof. Metcalf would call it, to be limited to the child. There are other sheep of which it may be said, "Ye know not of," but it is our privilege to know and I think we shall be held responsible for knowing of, and they are adults.

It is said that the "child" idea has done more to retard the Sunday-school work than any other one thing. And I think I am almost prepared to endorse the statement. We read books and magazines, hear addresses and preaching, and every expositor, who is in touch with the higher life, warns children against disobedience to parents, and pleads with them to listen to the advice of their sires. This indeed is a just and holy warning, and it does seem to me that now is the time, if there is ever to be a time, when such teaching should be predominant. In this age of freedom when authority is losing its power by reason of thought and individual activity, the child is growing into his share of such independence and does not follow the teachings of his sires nor respect their authority as, it seems, he once did. But in this one particular of the Sunday-school he drifts toward the example in parents and finally does as they teach (unconsciously); stay away from the school. There is a woful neglect on the part of parents throughout our state in attending the Sunday-school. There seems to be prevailing idea that the Sunday-school is for the children only, and so they stay away. This idea creeps into the mind of the youth, and somehow he comes to feel that he is too big to be fooling with "kids," and he quits,—he joins the "Quitter's" roll, as Mr. Phillips calls it, and is found wandering with the "gang" on the street, or through the woods, or along the country-roads, or rowing on the pond, or on a picnic, or gone to town, or gone to see "Bill," or to some place other than the Sunday-school.

The old folks are at home, the father is sitting back against the wall unshaven, wearing his every-day overalls and smoking his pipe, or perhaps he is sitting in the sunshine whittling sticks, or maybe he is walking over the farm planning what he will do to-morrow and calculating what he will make this year; while the mother is busy about a thousand things which cooking, nursing and house-keeping call for.

The Sunday-school is for the grown-up as well as for the child. Expositors may lay as much emphasis on parents setting the example as they do on the obedience of children, but I believe that grown people do not receive enough of the emphasis on this particular duty,—setting the example in Sunday-school work. We all need to be taught

more that the Sunday-school is for adults as well as for children, and that there are worlds to conquer in the future generation by their simple example and interest in the Sunday-school work now. Withholding their presence and their support, their very best interest, draws thousands away from school, while lending it would probably draw thrice the number to it.

However, the "child" idea is not without its importance. If the child can be induced to come to school, and the teachers will do their duty, five up to their opportunity in soul-saving, God alone can measure the good that will be done to the world. But this is only a stronger argument for the support of parents to the school. They not only need the school but the school needs them to help train the children for the future. The tide would change them from dissemination to accumulation, the gathering and increasing of forces.

H. E. Rountree.

Waverly, Va., June 4, 1907.

(To be continued.)

NOTICE! SUNDAY SCHOOL CONVENTION.

North Carolina and Virginia Christian Sunday School Convention Happy Home Christian church, July 26, 28.

The date of the convention has been changed from Aug. 2, 3, 4, to July 26, 27, 28. The Home Department Committee has issued letters calling attention to the convention work. The program will be published soon. All committees appointed at the last convention are requested to have reports in good shape. We desire a full attendance of preachers, superintendents, officers, teachers and Sunday-school scholars. Send notice of your attendance to Deacon W. D. Wall Oregon, N. C. Each school within the bounds of said conference should appoint delegates at an early date. All together now for the greatest convention in the history of the church.

L. F. Johnson, President.

HANKS CHAPEL.

We had our memorial service here Saturday before the fourth Sunday in May. The congregation was large and the service was interesting. Addresses on four subjects were delivered viz. "Shall we know each other in Heaven?" "Does the influence of the departed affect the living?" "Are memorials Biblical?" and "Funeral Reform." Bro. Lonnie Knight delivered a very interesting and Biblical talk on the first subject mentioned, and Miss Josie Hatch read an interesting paper which was proposed by brother S. M. Holt, who was not present himself. And various other brethren made appropriate talks. I heard a member say that it was one of the most profitable memorial services they ever attended. Bro. S. M. Holt has been quite feeble for some time, but is improving.

Jonesboro.

I want to say to the praise of the blessed Master, that our service here last Sunday night the 3d was characterized with unusual results. Some 8 or 10 professed faith in Christ. We preach here first Sunday nights. We ought to have a church here. At the above mentioned service there were, perhaps, as many as 50 persons who expressed a desire to be saved. May God bless and prosper the work here.

P. T. Klapp.

June 8, 1907.

A CARD OF THANKS.

I desire to thank the good people of Liberty, N. C., for the kind attention given my brother, Rev. M. L. Hurley, during his sickness and death. No people could have done more than they did. I wish to thank them for their kindness to me also.

It seems very fortunate that my brother was stopping at the home of Mr. Ellis in the midst of that people who had nothing too good to offer for his relief.

Mr. Ellis could not have done more for a member of his own family.

For them all I shall ever cherish the fondest recollections.

J. F. Hurley.

Asbury, N. C.

Please renew for the Christian Sun to-day.